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Book Reviews

THE NEW EDITION OF THE SEPTUAGINT¹

This is the third part to be issued of the Cambridge University Press's great edition of the Septuagint. The purpose of this edition is "to present clearly the evidence available for the reconstruction of the text or texts of the Septuagint." The method adopted is the presentation of the text of Codex Vaticanus reprinted with but very slight modification from the smaller Cambridge edition of the Septuagint, previously prepared by Dr. Swete. This is accompanied by footnotes citing the variations of "all the Greek uncial MSS, of select Greek cursive MSS, of the more important versions, and of the quotations made by Philo and the earlier ecclesiastical writers." The footnotes occupy on an average more than half of each page. The amount of labor represented in such an enterprise is enormous. The manuscripts collated number twenty-four uncials and thirty-two cursives, and in addition use has been made of the Holmes and Parsons collations for thirty-four more cursives, and the testimony of the daughter-versions of the Septuagint, viz., the Armenian, Bohairic, Sahidic, Ethiopic, Old Latin, Palestinian Aramaic, and Syro-hexaplar, has been recorded.

Among the few new authorities quoted in Part III is the Washington Codex of Deuteronomy and Joshua noticed in the *Biblical World*, Vols. XXXI (1908), 138 ff.; XXXVI (1910), 204-9. The work has been in progress since 1895, though the first part was not ready for publication till 1906.

The form in which the edition is presented is worthy of all praise. The care with which the editors have done their work is also noteworthy. In a collation of Deut., chaps. 10 and 24, selected at random as a test, the following variations of the Freer Manuscripts were found not to be recorded: Deut. 10:16 περιτεμεισθαι *pro* περιτεμεισθε; 10:19 αγαπησεται *pro* αγαπησετε; 24:21, 22 tr. *ante* vs. 20. Variations in

¹ *The Old Testament in Greek according to the Text of Codex Vaticanus Supplemented from Other Uncial Manuscripts, with a Critical Apparatus Containing the Variants of the Chief Ancient Authorities for the Text of the Septuagint.* Edited by A. E. BROOKE and N. McLEAN. Vol. I; The Octateuch; Part III, Numbers and Deuteronomy. Cambridge: The University Press, 1911. Demy 4to. Pp. vii+270. 15s.

spelling the editors do not record as a rule, e.g., *ἐξαρῖς pro ἐξαρεῖς; οικειᾶς pro οικίας; αποδωσις pro αποδωσεις.*

This edition, splendid as it is, is only a single step toward the restoration of the original Septuagint text. The *apparatus criticus* here offers a conspectus of all the chief variants from the text of Codex Vaticanus. These variants are not classified nor estimated. The critical and complicated task outlined by Lagarde remains to be done. The various manuscripts must be studied in their interrelations and resemblances. They must be gathered into their groups or families. These in turn must be compared and freed from all elements that are evidently redactional. Thus by a slow and laborious process of minute examination and well-balanced evaluation we may ultimately arrive at the text of the Septuagint that lay behind the Hexaplaric, Lucianic, and Hesychian recensions. Meantime this edition, to use the words of Dr. Swete when he was looking forward to its publication, does "for the first time present to the critical scholar the essential documentary evidence, verified with scrupulous care, and arranged in a form at once compendious and helpful to research." In performing this piece of arduous labor, the editors are rendering to all students of the Old Testament in general and the Septuagint in particular a service of incalculable value.

J. M. POWIS SMITH

THE UNIVERSITY OF CHICAGO

THE RESURRECTION IN THE NEW TESTAMENT¹

To Paul the resurrection of the body meant a reproduction of the form of the body in heavenly substance that was unrelated to the earthly flesh. Such was also the view of the spiritually minded Jews of New Testament times, including Jesus and his first disciples, and in such terms the first Christians, including Paul, construed the resurrection of Jesus. And Jesus, who held himself destined for apocalyptic messiahship, had predicted his death and resurrection—he himself fixing the latter for the "third day" (in accordance with popular views—the connection with the "Scriptures" is an afterthought). The disciples believed this prediction and their faith was further confirmed by the addition and unpredicted evidence of the appearances, the objectivity of which (for faith) can never be disproved. Jesus' body remained in the tomb but this was irrelevant to the disciples' idea of resurrection. The theory of *resuscitation* is due to later, materializing concepts, but even in the

¹ *The Resurrection in the New Testament.* By CLAYTON R. BOWEN, A.B., B.D. New York: Putnam, 1911. Pp. 490. \$1.75.